

plm 2
A Sermon

preached at the Tower
of London, the eleventh
day of December.

1569.

Ex fine translatione
¶ Imprinted at London by
Iohn Day, dwelling ouer
Alderfgate.

¶ Cum Priuilegio Regia
Maiestatis per De-
centnium.

Mart. Luther sup galatheos an. 1545

66943

John 6. 34.

2. Then they said unto him except
in folys 122.

Thomas went out saying
in folys 122.

2. ^{can't} ^{can't} ^{can't}
formosissima mulier quoniam
habuit diffinitum finem.

3. Then I went at 2. count folys
Euant vtriusq. mudi ad et cetera.

Did poles at some of those

4. ^{Sopomas rap 1}
I will gather up all things in
the land.

5. Withed full at Hampton
count folys

^{velatio} ^{rap 14}
She is fallen, She is fallen in

6. The answer of John Gorege
regarding to his fortune
obstruction c. folys

Cal.
S. cap.
In. 16. 34.

Nulla religio est legitima nisi sit
in veritate communita

Iohn. 6. 34.

petition Then they sayde vnto him,
Lorde geue vs euermore of
this bread. And Iesus sayde
Christes unto them. I am the bread
answer of life: he that commeth vnto
me shall not hunger, and he
that beleueneth in me shall ne-
uer thyrste.

ho eat
of me

ho eat
of me



WE haue (dearlye
beloued in our Lorde
& sauour Christ) wee
haue in this portion
of scripture to consider: first this
petitiō or request which y^e Jewes
make vnto Christ in these wordes:
Lorde geue vs euernore of this
bread. Then, the answer that our
Sauour Christ maketh againe:
I am the bread of life, &c. The y^e re-
queste riseth of certaine wordes,
spoken immediatly before, where
Christ sayth: My Father geueth vn- Ioh. 6. 33.

A. ij.

to

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to you from heauen the true bi ad.
For the bread of God is he that cō-
meth downe from heauen, and ge-
ueth life vnto the world. Through
which woordes they breake out
† streight into thys prayer: O Lord
geue vs alwayes thys bread. These
woordes they doo not vtter with
any good affection, or longing de-
sires to be partakers of the mer-
cies, which are offred vnto all in
Christ Iesu: but rather of a diste-
pered minde, drawn into contra-
dictory desires, seeking by all meanes
to fill them selues with happynes,
and yet to ieste and scoffe at the
doctrine of Christ. The thoughtes
of theyr mindes are made mani-
fest, both by these words of Christ:
† Joh. 6. 26. Ye seeke me because you eate of the
loaues and were filled: and also by
theyr owne woordes to the same
effecte, where they say: our fathers
did eate Manna in the wildernes,
likewise requiring Christ would

why Iesus taught the Ierues, & to take him being
ord of life was to crucifie their affections: May they
murmured a protest, saying how can he come from heauen?
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so feede them still by miracle, and
then they would follow him. And
afterward also when Christ had
further taught them & he would
in no such sort feede them deintely
on earth, but if they would eate of
the bread & he would geue, they
must renounce such fleshly concu-
piscence, crucify them selues vnto
the worlde, and be with a liuely
fayth incorporate into his body,
then they should eate of the lining
bread: as soone as they had heard
this, they murmured at him, they Ioh. 6. 41.
ing & he was not the bread that
they did seeke for, and then decla-
red what was their scoffing spi-
rite, and sayd openly: Is not thys
Iesus the sonne of Ioseph, whose Fa-
ther and mother wee know? how ~~h~~
came he down from heauen? Thus
dearly beloued, wee learne what
mindes these men had & would so
faine haue bene fed with the bread
of life. They would liue for euer.

Al. iii.

but,

The Jewes would live for ever, but they
live as they list, they would come to heaven but
they would not be led *A Sermon. by Josub J. carpenter*

Joh. 6. 28. but they would live as they liste. *ommo.*

They would follow Christe: but
they would neyther hunger nor
thirst. They would do the will of
God: but they would not crucifie
theyr affectiōs. They would come
unto Heauen, but they would not
be led by Jesus the poore Carpen-
ters sonne. Theyr carnall fancies
beguyled them. Theyr scoffing at
Jesus Christ made theyr hartes so
blinde: and theyr desire of happi-
nes was nothing but the shew of

Hebrs. 4.

11.

theyr owne folie. Now let vs be-
ware by other mens harines. Let
vs not fall after the same example
of Disobedience. If wee bring our
carnall fancies to the woorde of
God, we shall neuer understād it.

1. Cor. 2.

14.

The naturall man perceaueth not
the things that are of God. Such
grosse imaginations deceived Ni-
codemus, that he knew not what
it was to be borne a croce. Such
fancies made blinde the woman

Joh. 3. 4.

Joh. 4. 15.

of

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of Samaria, that she knew not
how to aske for the water of lyfe. *Mar. 10.*
Such carnal imaginations made ^{38.}
the children of Zebedie to aske of
our Sauour Christe, they knew
not what. Yea all the disciples of
our sauour Christe, by such fleshly *Luce. 12.*
desires oftentimes vnderstoode ^{38.}
him not. And how much more
ought we to take heede that haue
so barren hartes: not watered so
plētifully with Gods sprite: whe-
ther shall wee be led, yf wee bring
vnto Gods word our sensuall ap-
petites: sure euen hether, whether
these Jewes are gone before vs,
to murmur agaynst Christe, and
despise his crosse. Let vs then take
heede while it is yet time, and in
obedience of Gods woord banish
farre from vs our own vndersta-
ding, and yf we will be taught of
the Lorde God, let vs leade into *1. Cor. 19.*
captiuitie all our own cogitaciōs, ^{5.}
and seeke no better estate for the

A. iiii. Gospell

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Gospell of God, then he hym selfe
hath appointed by hys holy wise-
dome. Otherwyse it wyll surely
come vppon vs, that came so long
agone vpon these carnall Jewes,
¶ wee shall haue so good liking of
our owne delight, & we shall con-
temne the poore Galilean, & with
a proude countenaunce we shall
thinke much scorne, that the Car-
penters sonne should be our may-
ster. This is y fruyte y groweth
out of mans wisdome. Here it is
plainly testified in this vi. of Iohn.
It is testified in the Scribes and
Phariseis, that so often scoffed at
our Sauour Christ: in the Sol-
dours that vppon the crosse had
him in such derision: in the whole
multitude of the Jewes y stroke
him and spitte on him, & bid hym
areade, who had hurt him. Thus
after that by carnall reason they
would needes iudge of Christe,
they grew more & more in hard-
nes

Math. 27.
28.

Mathew
26, 68.

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nes of hart, till they thought it good wisdom to speake so great blasphemie. Such Gospellers there were many in the primatiue Church, that thought themselves wyse in making a ieste of Chryste.

So Iulianus th' Apostata, when ^{Iulianus apostata. did} y Christians asked helpe against ^{works & christend} all their iniuries, with mockes ^{saying that he} and scoffes he would aske why ^{Mat. 5. Iulianus} they did complayne, whē the Ga- ^{49. How can} lilean theyr mayster had them do ^{he do good for} good for euill: yf any would take ^{ill; /} away theyr cote, that then they should geue hym also theyr cloke.

So many wicked Magistrates spoyled the Christians of theyr money, and would taunte them merely wyth the saying of theyr God: *Quod Cesaris scis, Cesari da,* ^{Prudencia.} geue that vnto Cesar that thou knowest is Cesars. Such Gospellers at this day, wee haue a great many in Englad, y laugh smothly in their sleeves, at theyr madnesse

A.v.

as

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1. Pet. 4.

4.

(as they thinke) that follow so earnestly y^e Gospel. So S. Peter hath borne witnesse generally of the wicked of all ages : that they shal thinke it much madnesse, that other will not runne to like effusion of riot : but let them alone, y^e fecke willingly to go so farre astray. This is the time of theyr reioysing. The dayes of repentance are not yet come. When they haue done with theyr mocking, them selues shalbe then mocked at, and for all theyr pleasaunt sporting, they shalbe called to iudgement.

An other thing I noted vnto you in y^e petition of these Jewes, and that was a desire of happines which they wished to come vnto: and in y^e middes of theyr malice, yet an inward sighing of spirite, that they might once eate of the breade of life. They pleased them selues exceedingly in fighting agaynst Christ, and yet agayne in remorse

*in their hearts
of the grace
of god*

Note how the Jewes pleased them selves in fighting
against christ, & yet they were admouers of eternal life.
with the eternal life.

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remorse of conscience, they wished
to be partakers of eternall life.

And this is that sparkling of the
grace of God, which is kindled in
the hartes of all men, of which S.

John saith, that Christ lighteneth
all men that come into this worlde.

Joh. 1. 9. +
Christ lighteneth
all men
Caynt.

+ Cayne had this light, when the
burden of his sinne seemed so hea-
vy vnto him, that it could not be
pardoned. Esau had this light,

Gene. 4. 13.

when for losse of his fathers bles-
sing, he lifted vp his voyce and

Esau.
Gene. 27.

wepte. Pharaoh had this light,
when in remembraunce of all his
plagues he cried at the last: The

Pharaoh

Lord is righteous, but I and my people
are wicked. The sorcerers of Egypt,

Exod. 9.
27. Exod. 8.
19.

they had this light, when God
confounded theyr wisdom in a
most vile creature, and they con-
fessed before Pharaoh: This is the
finger of God. Pilate had this light:

prate
Math. 27.
14.

when he washed his handes, and
cried before all the Jewes, that he

was

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Simon magus
Act. 8. 13.

Strabon

1. Mach. 6.

12.
Antiochus

Julianus

Adrian

Brutus

was innocent from the bloud of Christ. Simon magus had this light when he wondred at the signes and miracles that were wrought by the Apostles, & would haue geuen money for the holy Ghost. The Gentiles them selues, they had all this light. Antiochus when he wept for all the euill that he had done at Jerusalem. Iulianus whē he cried, *vicisti Galilae*, O man of Galile, thou hast gotte the victory: Adrian at his death when he spake vnto him self, *Animula vagula, blandula, hospes comesq; corporis, quae nunc abibis in loca, nec ut soles dabis iocos, pallidula, rigida, nudula?* Brutus had this light, when the night before he was flaine, he thought he saw a spirite that cryed thus vnto him: *Ego sum tuus malus genius Brute: hodie me in Phillippis videbis.* But what neede I (Dearely beloved) to make this longe byexamples. You your selues (I am sure) you

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you can witnes with this truth.
There is none of you so far geuen
ouer to vncleanes, but I am sure
sometime you say wth these vn-
cleane Jewes: O Lorde geue vs one
day the bread of life. This is the tri-
umph that vertue hath ouer vice,
that where so euer she is most ha-
ted, there she is often wished for.
And this is the great punishment
that God bringeth vpon the wic-
ked, even as the Poete sayd: *Vir-*
tutem ut videant, intabescantq; relicta, #
that though they loue not vertue,
noz can not like to follow her, yet
they should pine away with a lon-
ging desire after her. And thys I
am sure, it striketh deepe, & woun-
deth the conscience of the wicked.
Though they haue set their harte
as an Adamant stone, and made
their face like flint, yet grace per- #
seth throughout their cōcupiscēce,
& they say sometime, y way of ver-
tue is better. There was neuer
so

note of triumph
of beate ouer
vices, & althow
beate be hated
yet it still wins
for.

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adulterer

Swearer

Jas. 5. 2.

proude

Swearer

riotous

Psal. 37. 21

vaine glorious

so impure and dissolute an adulterer, but he hath sayd sometime: y^e chaste body is beste. There was neuer so blasphemous nor vile a swearer, but sometime he hath trebled at Gods Maiestie. There was neuer man so proud and ambitious, but sometime he remembereth he is but earth and ashes. There was neuer such an vsurer, nor couetous wretch, but sometime he thinketh his Gold & siluer shall canker, & the ruste of it shall be a witnes against him. There was neuer so riotous a person, sumptuous & prodigall, but sometime he condemneth his owne doying, and sayth with the Prophet: The vnrighteous man borroweth and payeth not againe. And what should I say more? There was neuer so high minded nor vayne glorious a King, but he hath sometime thought his crown would fall from his head, and the crowne

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crowne of righteousness was better, which was in the kingdome of Heauen. And this dearly beloved, as it is in a wicked lyfe, so likewise it is in corrupt Religion. Truth that is strongest and overcometh all, in Religion forceth the enemy oftentimes to confesse her. There was neuer papist that so magnified merites, and talked of his workes of supererogation, but oftentimes in his conscience he would surely confesse, that when he had done all, yet he was vnpro-

fitable. There was neuer any so 16.

great an enemy to faith, but when his conscience was touched with the grief of sinne, he would cry a loude: Faith alone doth iustifie.

There was neuer (I am sure) papist yet so drunken, that made so much of all his fleshlye worshipinges, of Organes, and singing: of altars and altarclothes, of francomsence, and sweete smelling

Every
papist hath
by at some time
worked in depth
of conscience to
repent & only
rest is our
salvation.

16.
17.

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Elia. 1. 12.
Job. 4. 23.

ling sauiours: of banners & streamers: of goodly tunes and melody: of siluer crosses and chalices, but he hath sayd sometime, who required these thinges at our hands? the true worshippers do worship in spirite & veritie. There was neuer Papist in so deepe a sleepe of pardons and of Purgatory, but he hath surely sayd it, such weake engines can breake downe but paper walles, and such cold water can quench but paynted fyres.

*pope. To the
this time in
his hall & the
maye of hand
not*
+ *Psal. 115. 5.*
There was neuer Dope nor generall counsell so desperately bent to set vp worshipping of Images, but theyr owne hartes haue often cryed within them: they haue mouthes and speake not, they haue eyes and see not, they haue eares & heare not, they haue noses and smell not, they haue handes and touch not, they haue feete and walke not: thou shalt not bow downe to them, nor worship them. There was neuer

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uer Papist so blynded with the
great absurditie of transubstan-
tiation, but some tyme seying the
wyne in the chalice, he hath bene
afraide to say: by this and by no-
thing els, let my sinnes be washed
and seying the cake in the priestes
handes: thou alone hast redeemed
me, and alone by thee I looke to
be saued. This doubt ye not (Dear-
ly beloued) is the working of the
Lord in the hartes of all hys ene-
myes. Refuse hym how ye will
in lyfe or in Religion, you shall
carie day and nyght a witnesse in
your brest agaynst your selues, and
your hartes will condemne you,
that cry euermore agaynst you: y
way vnto true happynes is nei-
ther by sinne nor superstition, nei-
ther by open rebellion, nor yet by
accursed idolatrie. And thus farre
out of this petition of y froward
Jewes I haue noted vnto you,
what I haue thought best for our

B. J. common

Scientia +
mille testes

common instruction. The Lorde
 graunt vs that wee make the like
 request, but with a better spirite,
 and pray euermore vnto him: O
 Lord geue vs alwayes the bread of
 life. Now let vs consider the other
 part, which (I sayd) is y^e answere
of our Sauour Christe, in these
wordes: I am the bread of lyfe, he
 that commeth vnto me shall neuer
 hunger, and he that beleueth in me
 shall neuer thirst. Out of this place
 (dearly beloued) I will note vnto
 you, as the text geueth me occa-
 sion, these three points. First who
 is the bread of life, then, by what
 meanes he is eaten, and thirdly,
 what fruyte commeth of such sus-
 tenaunce. Who is this bread,
 Christ sheweth in these wordes:
 I am the bread of lyfe. By what
 meanes he is eaten, it is shewed
 in these wordes: He that commeth
 vnto me, he that beeleeueth in me.
 What fruyte commeth of it, it is
 shewed

Joh. 6. 34.

2^{da} p. 6.

Joh. 35.

po
 son
 ev
 me
 204
 H

3 points to
 be considered
 in this
 answer.

2
 3

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shewd in these wordes: he shall *fructus*
neuer hunger, he shall neuer thyrste.
I am the bread of life. These words
they signify thus much, that in
Christ alone we haue life, and all
confidence of saluation it must be
grounded on him & on none els.
Christ crucified is a continuall sa-
crifice of reconciliation standing
betweene God & vs, so that what
so euer grace, mercy, and peace is
poozed vppon vs by God the fa-
ther, it commeth downe through
the body of Christ vppon y^e Crosse:
and what so euer ioy or comforte
we can haue in beyng vesselles of
mercy, thus it is made perfecte:
whē with a liuely faith wee looke
through Christ crucified, and so go
with boldnes vnto the throne of
grace. Thus Christe is called the
bread of life: the foode of our soule,
& nourisher by of our consciences
to a perpetuall quietnes. This the
scriptures testify most plentifully

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Math. 11.

28.

Emigrati

paradise

*28
Emigrati
28
+*

Gene. 3. 15.

in all places witnessing ; that
when so euer wee feele our selues
hungrie; that is, labouring & heauy
lodē with the burden of our sinnes,
we must come vnto Christe : and he
will refresh vs. **Frō** our first father
Adam vntil the last man that shal
be bozne vppon earth, neuer was
nor shalbe one y^e shall finde other
foode of life. **Adam** by whose sinne
we were all condemned, when he
was cast out of **Paradise**, that is,
out of Gods fauour and the place
of rest, he could not feede his soule
neyther with the labour of his
handes , nor with the sweat of
his browes , but the first foode of
life he found in it this promise, that
the seede of the Woman should
tread down the head of the serpent.
Abraham, Isaac, and Jacob in al
theyr wandring iourneyes , they
liued not by this , that theyr poste-
ritie should be multiplied , and en-
ioy a land that flowed with milke &
hony,

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hony, but this was the bread of
lyfe that made theyr harte glad,
even the sight of Christe, and by
this promise every one of them
lived: In thy feede all the nations
of the earth shalbe blessed. *Gene. 12. 3. and 16. 4. and 28. 14. Ro. 7. 7. Roma. 5. 20,* **The**
law that came after and taught
vs true obedience, we learned no-
thing by it, but the knowledge of
our sinne, nor it wrought nothing
in vs but the multiplying of our ini-
quitie. The lawes and ordinaun-
ces, whiche were in meates and
drinckes, and carnall rites and ce-
remonies, they could not feede the
conscience of him that did the ser-
vice: the sacrifices and offringes
were not such, & they could geue
vnto vs the foode of life: It was al-
together vnpossible, that the bloud
of Bulles and Goates should take
away sinnes, but so farre the law did
feede our soules, as it shutte vs vp in
the faith that should be reueled, and
led vs as a scholemaster vnto Christ.

B. iij.

The

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The Prophetes that came after,
raysed vp of God to teach his peo-
ple, they shewed no other marke
to looke on, nor other hope to liue
by, but that child that should be
borne vnto them, and that sonne
that should be geuen them, whose
name was wonderfull, counseler, the
mighty God, the euerlasting Father,
the Prince of peace. The Apostles
& Euangelistes now sent in these
latter dayes for the worke of the
ministry, to gather together the
saintes, and buyld vp the body of
Christ, they feede vs not with the
foode of our owne woorkes or
weldoing, but to make our fayth
strong, & the promise of God sure,
they tell vs: Christ is our peace, and
there is no other name vnder Hea-
uen geuen vnto men, by which wee
shall liue, saue onely the name of Je-
sus Christ. Thus Christe is our
bread of life, and if we wil buylde
our selues vpon Abraham, Isaak,
or

Isa. 9. 6.

Eph. 4.
11.

Rom. 4. 16
Eph. 2. 14
Act. 4. 12.

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or Iacob, to be of theyr posterity
if we will be led by the law and
the Prophets, by the Apostles &
Euangelistes, to finde the foode of
lyfe: if we heare Christ himselfe, or
wil be his disciples, the this is our
Religion: Christ is the bread of life,
to to wretched haue the preachers
bene & haue called you from this
bread, to feed you with theyr cor-
rupte leauen, from this fountayne
and welspring, to their owne pud-
dles that can holde no water. Thus
they haue all done that haue led
you any whether sauing to Christ
alone, & haue taught you to pray
vnto saintes, aungels, or archan-
gels to be your mediators, that
haue tolde you of iustification in
your own workes, that haue sold
vnto you theyr Masses as sacrific-
es propitiatory for the quicke and
Dead, that haue bid you truste in
pardons and indulgencies for re-
mission of sinnes, & haue brought
B.iiij. you

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you vnto the Pope, a sicke head of
an ill disposed sinagoge, to hang
your faith vppon his sleaue, that
haue told you of general Concelis,
they could not erre, but what
so euer they should decree, you
shoulde so receyue it, as the holy
Euāgelists. Thus haue these mō-
sters spoken, and thus they haue
deluded you, and yet they say still:
wherein haue wee offended? But
the Lord be praysed, that hath de-
liuered vs out of the kingdome of
such darknes, and brought vs a-
gaine into the light of his Gospel.
Let vs now walke in it accor-
dingly, and confesse Christe alone
to be the bread of life. The second
thing that I noted vnto you in
this aunſwere of our Saniour
Christ, is: how wee do eate of this
bread, (that I sayd) was shewed
in these wordes, he that cometh
vnto me, he that beleeueth in me.
To come vnto Christ, to beleue in
Christ,

*you will do
that the bread
of life.*

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Christ, this is to eat Christ, so y
we may wel say as S. August. said:

Quid paras dentes aut ventrem, crede *August.*
tract. 25.
& manducasti. It is no neede to prepare *upon the*
sixth of
tooth or belly, beleue and thou hast eaten. *Iohn.*

But here (Dearly beloued) I *Admonition*
must first admonish you that this
place, nor this vi. Chapter of Iohn,
is not ment of the Sacramente,
as some Popish interpreters haue
ignorantly told you. The Sacra-
ment is not yet instituted, nor any
now present knew whether he
would euer ordaine any such Sa-
cramēt of his body & bloud, or no:
So that yf he had spoken therof,
he had told them of that, which
they could not vnderstand. But
this Christ doth, without all con-
sideration eyther of Sacrament
or no Sacramēt, He telleth them
how and by what meanes his bo-
dy can be eaten, whether it be in
your inward fayth, when secretly
and with your self you feede vp-

B.v. pon

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one only
way to eat
the flesh &
drinke the
blood of Christ

pon his body, or whether it be in
outward signe or Sacramente,
which is a helpe of our infirmity,
the more liuely to tast of his mer-
cies. There is but one & the same
way, neyther to eate his flesh, nor
to drinke his blood: the which
way plainly and expressely here is
deliuered vs by Christe, that wee
neede not to erre except we will.
And this was Christes great mer-
cy to prepare the harts of hys chil-
dren, that they should not be of-
fended with any manner of vn-
derstanding, when they should
heare in the institution of the sa-
crament, take, eate, this is my body.
They are before well instructed,
and they know what to beleue.
The grosse and carnall fancies of
transubstantiation, could not
disquiete them. They knew there
was no way to eate Christ, but to
come vnto him, nor to drinke his
blood, but to beleue in him. And
this

A Sermon.

this fayth was the more precious,
the further of hys bodely presence *of faith*
was remoued from them. They *Heb. 11.* *4*
knew faith was the taking hold, and
substaunce of things we hoped for,
and the sure apprehension & prooue
of thinges that were not seene. *So*
that they knew how to feede of *How to feede*
hys body, *on the body*
with great boldnesse to *of Christ.*
lift vp theyr soule, and take holde
of his mercy that sitteth in hea-
uen at the right hand of hys fa-
ther. Whence vndoubtedly all the
merites of his passion do presently
flow vpon his poore children. Hys
conflictes and agonies with sinne
and condemnation, to set vs free
from Gods wrath & displeasure,
and all his obedience shewed here
in flesh, from his corporall, reall,
and substantiall body, cometh
downe vpon vs, to cloth vs with
righteousnes, that wee may be
found vblamable before hys fa-
ther. Thus much the disciples wel
vnder-

*a lesson for
the Lord's
supper.*
vnderstoode, and they murmured
not at these wordes, this is my
body. Thus much let vs learne
out of this place against we come
vnto the sacrament, that to come
vnto Christ and to beleue in Christ,
that is truely to eate Christ. This
beyng proued true vnto you, you
wil soone set your selues free from
all popish idolatrie. And how true
it is, marke well, I beseech you,
what are the wordes. I am sayth
Christ the bread of life. He that co-
meth vnto me shall not hunger. **If**
Christe had spoken still properly,
according to y^e metaphore, he had
sayd this: I am the bread of lyfe,
he that eateth me, shall not hun-
ger. Now he him self hath sayd: he
that cometh, in stead of this, he
that eateth: if you will beleue
him, you must needs cōfesse it, **To**
eate Christ, is to come vnto him.
So in this other sentence. He that
beleueth in me, shall not thirst. **If**
he

A Sermon.

he had kepte y^e propertie of speach,
he had sayd thus: he that drinketh
of me shall not thirst. In stead of,
drinketh, he sayth, beleeueth, and
therefore it is moſte certaine, to
drinke of Chriſte, is to beleeue in
Chriſte. So that this is now an
vndoubted truth, to eate Chriſte,
to drinke Chriſte, to come vnto
Chriſt, to beleeue in Chriſt, theſe
are all one. And who hath eares
to heare and heareth not this? or
whoſe iudgemēt is ſo blinde that
he can not perceauē it? Compare
the ſayings of Chriſt in this chap-
ter: you can not (if you wil not) be
Deceyued. He that beleeueth in me
hath euerlaſting life. And after. He
that eateth of this bread, hath euer-
laſting life. Except ye eate the fleſh
of the ſonne of man, and drinke his
bloud, you haue no lyfe in you. He
that beleeueth on him that ſent me,
hath life euerlaſting. You will not
come vnto me that you may liue.

who

to eate chriſt
to drinke chriſt
to come to chriſt
to beleeue in chriſt
are all one.

Joh. 5. 24.

Joh. 6. 53.

A Sermon.

Who seeth it not heere, to eate,
to come, to beleue, is all one. #

Joh. 6. 54. **A**gain: He that beleueth in me, I
will raise him vp at the last day. And
he that eateth my flesh, and drinketh
my blood, I will raise him vp at the
last day. After all those sayings of
eating his flesh in deede, and drin-
king his blood in deede, at which
the Capharnaites were offended,
& diuerse of his disciples forsooke
him, Christe sayth then vnto hys
Apostles, will you also go away? As
if he should haue sayd, are these
woordes so strange that you also
will be driuen away? Unto which
Peter answered: Lord to whome
shall we go, thou hast the wordes of
eternall life, & we beleue and know,
that thou art Christ the sonne of the
liuing Lord. Loe here, how Saint
Peter him self, of whose name the
Dope braggeth so much, and yet
vtterly renounceth his fayth. S.
Peter (I say) vnderstandeth, all
these

A Sermon.

these wordes of life, of the eating
and drinking of Chrestes flesh and
hys bloud, he expoundeth them,
thus: to beleue in Chreste, and to
know him to be the sonne of the
liuing God, euen as Chrest hym
selfe had before taught hym: The
wordes that I speake are spirite and
life, it is the spirite that quickneth,
the fleshe profiteth nothing. If all
this be not playne enough, looke
yet, & let S. Iohn expound him
selfe. Here Chreste sayth: He that
eateth my fleshe, and drinketh my
bloud, dwelleth in me, and I in him.

The same S. Iohn that wrote
this, sayth thus agayne: Who so^{1. Ioh. 4.}
confesseth, that Iesus is the sonne of^{15.}
God, God dwelleth in him, and he
in God. wherby it is playne, he
that confesseth thus of Chreste, he
eateth his flesh and drinketh hys
bloud. This (dearely beloued) is
no new doctrine, but taught by
Chreste, receyued by his Apostles,
written

written for all ages by hys holy
 Euangelistes, now preached to y^e
 comfort of all true Christians, and
 in the primitive Church beleued
 of all the holy Fathers. I would
 alledge you theyr owne sayinges,
 but that the tyme passeth, and you
 haue them plentifully set out vnto
 you, you may read them when
 you will. These places alledged
out of the Scriptures, one expou-
ndyng an other, they are the surest
witnesses, to know the meanyng
of the holy Ghost. And what if
 here I should reason out of our
 Christes owne woordes to proue,
 there can bee no transubstantia-
tion. He sayth for prooffe, that hys
naturall body is rysen. See my
 handes and my feete, touch me and
 handle me, it is euen I. Seyng
Christe wyll haue our senses to
iudge of his body, let vs do so. Se,
 feele, touch, tast, is it aught but
 bread: this argumēt me thinketh
 is

A proof that
 there can be
 no transub-
 stantiation,

Luc. 24.
 33.

A Sermon.

is good and well warranted by
Christ him self, and it seemeth not
so onely to me, but *S. Augustine* *S. Aug.*
thought so nowe a. xi. hundred
yeare agoe. See, *De doctrina Chri-*
stiana, lib. 3. cap. 16. & there you shall
finde it. But the time passeth, and
I wyll come vnto that, that I
thynke you looke for, and whych
the Pope hath made the substace
of al his masses. Christ saith thus:
Take, eate, this is my body. And
what then? is there any obscuritie *Mathew*
in these woordes? Is it not often *xxvi. xxvi.*
and playnly spoken, what it is to
eate his body? ar not his disciples
well taught? knew they it not lōg
before? As it is plainly said: this is
my body, so is it not playnly ex-
pounded, these woordes are spirite *John. vi.*
and lyfe? No man can here be of- *xxii.*
fended, but he that is dull of hea-
ryng, and hath not harkened be-
fore to the wholesome doctrine of
truth. But you will say, why could
C. i. not

A Sermon.

not Christ as well haue sayd: this
+ is a figure, or signe, or token of my
body. I aunswere. Firſte theſe
wordes are without dainger, that
his diſciples ſhould dreame of trā-
ſubſtantiation: they are ſo aſſured-
ly taught before how they ſhould
eate or drinke Chriſt. Then I ſay,
thus our ſauiour Chriſt did chooſe
to ſpeake, to ſhew his great and
aboundant loue toward vs, that
wee ſhould be ſo fully perſuaded,
that he were our head, & wee his
members, as if his naturall and
reall body, were ſubſtantiallye
within vs, that we ſhould know,
what ſo euer we could wiſh from
his mercy to comforte vs, by this
Sacrament or couenaunte of his
mercy, wee ſhould ſo aſſure our
ſelues of it, as yf we eate his very
fleſh, or drinke his naturall bloud.
The like phraſes or ſpeeches are
plaine and often in the ſcripture.
Chriſt is our head, and we his mem-
bers,

A Sermon.

bers, he dwelleth in vs and wee in him. He is the corner stone, & wee are the buylding vp. He the vine, and we the braunches. His body is the meate and wee the eaters. Whose harte is so dull that is not stirred vp with these speeches? or who vnderstandeth not by these speeches? Christ would shew the abundance of his loue toward vs, and the great boldnes that Christ will haue vs to put in his mercy.

As for transubstantiation, it is so straunge from the sense of the scripture, that yf the Pope had not bene, I thinke it neuer had bene thought of. And yf the Councell of Lateranne had not bene, it had neuer bene named. But let vs way the woordes a litle, and conferre them with these late popish folies.

Christ sayth, take, eate, this is my body. But the Pope sayth, take not, eate not, sitte a farre of, and looke on, fall downe and worship.

C.ii.

This

Ephs. ii.

xx.

Joh. xv. v.

*Transubstantiation
is began*

*Matth. xxvi.
xxvi.*

A Sermon.

Math.
26.27,

This is my body. Was not this
theyr manner of preaching? How
els could this haue bene your mā-
ner of practise, when you came to
the Sacramente, or as you ra-
ther called it, the sacringe of your
Masse? Christ sayth: Drinke you all
of this: this is my blood. The Pope
btterly denieth it, & proueth it by
good reason. His body (saith he)
can not be with his blood: there is
concomitantia, the one followeth
the other, and therefore you shall
not drinke it, yet it is his blood.
Christ sayth, as ofte as you do this,
preach forth the death of the Lord
vntill he come. The Pope sayth,
that is not necessarie. If you
say Masse daily, it skilleth litle,
though you preache not once in a
yeare. What maner of vicarie call
you this man, that dispenseth his
masters doctrine thus deceitfully?
or what hope can you haue of trā-
substantion, when it hāgeth vpon
his

1. Cor. 11.
26.

A Sermon.

his credit, & Dealeth thus vnfaith-
fullie? O (dearly beloued) be not
Deceyued. These thinges be to
playne to be dissembled. It is his
owne mouth that speaketh these
thinges, which (sayth he) can not
erre. Wee know that there is no
truth in him, and what so ever he
doth, it is against Christe, and his
eternall Gospel. For the wordes;
this is my body (I trust) I haue
proued it, they be not wordes of
errour, to make you beleue the
thing that is not: the meaning is
plaine. The bread is a warrant, &
pledge vnto you, that as sure as
you eate it, which is the signe: so
sure your faith feedeth on all the
fruytes of his Passion, and the
righteousnes and true holines of
his humaine body couereth all
your sinnes before God his Fa-
ther, & clotheth you round about
with ioy and gladnes. These are
the riches of Gods abondaunt

no entry in ye
pope.

the bread

the riches of
gods abondaunt
graces, grace.

A Sermon.

Exposition
manna.

Wise Lube say
ed vs of
spiritual
food and
gawily
food;

This is my
bodye.

Genesis.
xxii. 22.

Exod. xli.

14

graces, which make the poore pe-
nitent sinner to seeme more glo-
rious, then all y^e worldly treasure.
This is the secreete Manna with
which God fedeth his elect, y^e ma-
keth the hungrie hart more glad &
ioyfull, then al the bread of Prin-
ces. These riches they haue spoy-
led you of, that haue sold unto you
so deare they: transubstantiation.
This foode they haue taken from
you, y^e haue fed you so long with a
fancie of Christes naturall body.
For the wordes, this is my body,
are not strang. Such phrases in y^e
scripture are euer used vppon like
occasion. In y^e 33. chapter of Gene.
Jacob calleth his altar the mighty
God of Israell: yet y^e altar was not
God, but set vp in memorie how
mightely God had preferred him.
In the 12. of Exod. God sayd to
Moses of y^e Pascall Labe. This is
the Lords passouer, and yet it was
not the passouer, but the sacrifice
of

A Sermon.

of the Lordes passouer, when in
killing the first borne in the lande
of Egypte, he passed ouer the hou-
ses of the children of Israell. In
the 7. chapter of Leuiticus, where
God geueth to Aaron, y shoulder
and brest of the sacrifices for his
portion, he sayth thus: this is the *Leuiti. vii.
xxv.*
annointing of Aaron, yet the breste
and shoulder of the beastes, were
not the oyle wherewith Aaron was
annointed, but a signe or token of
his annointing. In the 6. of Nu-
mery, when God setteth forth the
law of the Nazarites, he forbid-
deth them to defile them selues at
the death of theyr father, mother,
brother, sister, & added this clause:
Because the consecration of his God *Numeri.
vi. vii.*
is vpon his head. Yet the heare vpon
his head was not his conse-
cration, but the signe of his conse-
cration. In the 5. of Numery,
where God setteth forth the law
of gelousie, the water wherby the
C.iii. woman

A Sermon.

*Numert.
v. xxi.*

†

*Dent. xix.
xvii.*

Dent. 26. 5

*Dent. 31.
11.*

*Gen. 17.
10. and 11*

woman is tried, is called often the
curled water, and yet the water
was not cursed, but shewed the
woman to be accursed & detestable. In the 19. of Deuteronomie,
speaking of a false witnesse, both
parties are bid to stand before the
Lord. Yet he meaneth before the
Priest, in whose brest was Urim
and Thummim, a liuelie repre-
sentation of the Lord. In the 26.
of Deuteronomie, teaching what
they shall doe that offer theyr first
fruytes, it is written: Thou shalt
say this before the Lord: Yet he
meaneth before the altar, a present
signe of the Lord. Oftentimes in
the law, the Arke is called the Lord
God. Yet the Arke was not God
but a liuely representation of the
Lord God. In the 17. of Genesis,
God speaketh of circūcision: this
is my couenaunt. Which yet God
him selfe expoundeth in the verse
folowing, this is the token of my
couenaunt.

A Sermon.

couenant. And what can be more
plaine then this? so s. Paul saith:
the rocke was Christ. Yet Christe ^{1. Cor. 10. 3.}
was not the rocke that was in
Horeb: but the water of the rocke
was the signe of Chrestes bloud,
which quencheth the thirst of all
his elect and chosen. So S. Paul
calleth Baptisme, *Lauacrū regenera-* ^{Tit. 3. 5.}
tionis, the washing of the new byrth:
yet y^e water doth not regenerate,
but the holy Ghost. An hundredth
such speaches you haue in the scri-
pture, where the signe hath the
name of the thing signified. And
how are you so bewitched, that in
this one Sacrament of the body
and bloud of Christ, you can not
beare that phrase which is so vsual
in the scriptures? But so it is, saint
Pauls prayer hath taken effecte
in the Popish Kingdome: he that is
ignoraunt, let him be ignoraunt stil. ^{1. Cor. 13. 8.}
But I hope (dearly beloued) bet-
ter of you. God I trust hath light-
ned

C.v.

A Sermon.

ned you, and you do vnderstande
his holy scriptures. You wil come
in spirite and truth to these holy
misteries, and you haue forsaken
your old leauen of all Romish I-
dolatrie. Now a woord or two of
the fruyte of eating and drinking
Christ, & so I will make an ende.

*The fruit of
eating and
drinking
Christ*

To eat & drinke Christ, is, as I
haue sayd, to come vnto Christ, to
beleue in Christ, and the fruyte of
this is: he that commeth vnto him,
he shall not hunger. Againe, and he
that beleueth in him, shall not thirst
any more. This (dearly beloued) is
that great fruyte, that vnspeake-
ble benefite, that endlesse mercie,
which they tast and eat of that
labour and are loden and come
vnto Christ. My tounge can not
expresse it: your eares ca not heare
it: our hartes can not imagine it,
what is þe fulnes of ioy þe springeth
out of this fountaine. To thirst
no more, to be no more au hun-
gred,

A Sermon.

gred , is to see God as he is and
to contemne the world, to haue al
teares wiped away fro our eyes,
and be no more sorrowful, to haue
the glory of God to shine vpon
vs , & no more to regard the light
of sunne or Moone. This shalbe
then perfect, when Christ shal ap-
peare in glory and maiestie , and
wee shall be clothed with righte-
ousnes and immortalitie. Now in
this body of sinne , this happines
is tasted of, when we feele the spi-
rite of adoption to crie vnto our
spirite , Abba Father. When the
mercies of Iesus Christ do so co-
passe the inner man , that wee see
& feele the kingdome of Heauen
pictured in our consciences, when
with a greate and longing desire,
euen as the harte longeth after the
water brookes , wee cry with saint
Paul: *Cupio dissolui.* When wee be
touched inwardly , and say with
the saintes in *℞* reuelation: Come
Lord

Gala. 4. 6.
bl.

1 Cor. 13. 12.

Phil. 1. 23.

2 Cor. 5. 2.

A Sermon.

Lord Iesu, come quickly. These are
the beginnings of those everlasting
ioyes, that can neuer be made fall
till this mortalitie haue put on im-
mortalitie, and this corruptible, in-
corruption, and wee haue geuen
into our mouthes, the songes of
our triumphe: O death where is thy
stinger? O hell where is thy victorie?
The songes of our ioy, such as none
can vnderstand, saue the hundreth &
foure and fortie thousand, that are
bought from the earth. He that ea-
teth of Christe to this purpose, he
is nourished, and he that drinketh
of Christ to this hope, he is quick-
ned. With this meate and drinke
Abraham was filled, when he for-
sooke his fathers house, his kinred,
his countrey, to go into a lande that
God would shew him. With this
meate and drinke Moses was filled,
when he rather chose to be a mise-
rable seruaunt among his brethren
of Israell, then to be a mighty Prince
in

1 Cor. 15.

13.

1 Cor. 15.

13.

1 Cor. 14.

30.

144000

Gene. 12. 1.

Exod. 3. 1.

A Sermon.

in the court of Pharaoh. With this **meate and drinke** was David filled, when he wished rather to be a dore keeper in the house of God, then to dwell in the Pallaces of Princes. **With this meate and drinke** was Paule filled, when he sayd, he ac-
compted all the world as doong, that he might winne Christ. **With this meate & drinke who so euer is filled**, he will forsake father and mother, brother and sister, wife and children, house and landes, yea euen his owne soule, & take vp his crosse and follow Christ. The remembrance of immortalitie that Christ shal geue vnto him, wil make him hartely to cōfesse, & this life is but a momēt. The length of his daies that liueth for euer, will make him behold his owne body, and say: all flesh is grasse. The glory of his maiestie that shineth worlde without ende, will proue the glory of man to be but as a floure in the fiede. **It will**

Psalme.
84.11

Phil. 3.8.

Math. 19.
19.
Luce. 14.
26.

Clap. 4.6.

A Sermon.

Joh. xxi.
viii.

no p. for be
that never
tasted of
Christ.

no p. for be
that never
tasted of
Christ.

Luk. xxi. ii.

will make his harte to cry oftent
within him: Lorde feede vs euer
with this bread. And sure (dearly
beloued) the cause is soone espied,
why the worlde is so drunken,
with these transitorie vanities:
they neuer felt what the thinges
are, that abide for euer. He neuer
tasted of Christe that hungreth &
thirsteth after vayne glory, to be-
come honorable in this world. He
neuer tasted of Christe, & heapeth
vp siluer and gold, and can not tel
for whom he gathereth it. He ne-
uer tasted of Christ, that spendeth
his dayes in wantonnes, and
harkeneth not to the sentence that
shalbe spoken vnto him: Come,
geue accompte of thy stewardship.
He neuer tasted of Christe, & hath
his eyes open to behold vanitie, &
seeth not Christe crucified for his
sinnes. He neuer tasted of Christe,
that hath his eares open to all un-
godly soundes, and heareth not
the

A Sermon.

the Trumpet that one day shall
blow a loude: Arise ye dead, and
come vnto iudgement. To be short,
he neuer tasted of Christe that is
not crucified vnto the world, and
the worlde vnto him, so farre that
sinne reigne not in his mortal bo-
dy. The Prince neuer tasted of
Christe, & putteth the glozy of his
court in concupiscence, in pride, in
blasphemie. The noble man neuer
tasted of Christe, that braggeth &
boasteth of his parentage, and
knoweth not & he is but dust. The
magistrate neuer tasted of Christ,
that suffreth this great carding &
dising, that leaueth sinne unpuni-
shed & vertue unrewarded. The
Man or woman neuer tasted of
Christe, that cryeth not in spirite:
O Lorde thou art mine inheri-
taunce. The Father of all mercie,
and God of al consolation, streng-
then vs with his grace, ttha wee
may tast of Christ. Amen.